462 /144 cont./ whose older members supervise the younger
476 ones, and at the same time protect and lead them. This group forms a unit with respect to the group of men, but it does not act jointly otherwise.

462 The activities of women tie them to house and yard. Among their tasks are pounding rice, preparation of daily meals, festive meals, and offerings. Furthermore, they are charged with the spinning of yarn, weaving of sarongs, laundering and maintenance of clothes, and the care of small children. Except at harvest time women do not work in the sawahs (1).

[243]

1. A poor district, such as the vicinity of Takalar where plantings frequently have to be done several times because the first attempts fail, constitutes an exception. There the women help with planting.

[443] Older women who need a job on the side, sell home-made cookies at pasars and festivals. Sometimes they keep a small coffee warong /shop/.

177 462 At the present time a comparatively large number of these activities have been taken away from the women. Spinning practically no longer occurs. Commercial yarns [283] have taken the place of homespun products. During the Japanese period a temporary revival of spinning was note in a number of districts where the imported yarns could not fill the demand. Weaving decreased because of the large [286] import of cheap sarongs. Only better ones continued to be woven at home. Where rice mills are established, pounding [252] at home becomes an unnecessary drudgery (2).

[256]

/144 cont./ 2. As yet there is no rice mill in Goa. In the colonists' kampongs, 200 kilometers north of Macassar, the men do the pounding for the landowner, but not for their own consumption. Rice-pounding wages are high.

The spare time which women gained was not used toward new objectives. It was devoted to small children who are not let out of sight for a moment. In the house or in the yard their own mother or one of the neighbor's girls is always with them. During the rest of the time women visit each other. This promotes companionship and strengthens their mutual ties. They exchange kampong and family news and drink coffee on these occasions. These visits are always paid in little groups of a number of older women and a few younger ones, nicely dressed, accompanied by one of their closest male kinsmen.

/145/ Men's work is in the sawahs in the broadest sense, from manufacturing agricultural implements to carrying in sheaves of paddy. Furthermore, it is their job to work in the garden, to construct and repair the house, as well as to do all the little tasks in which wood or bamboo must be cut down or worked. They run errands at the pasar (1) and

1. In early July, 1949, the visitors to the Pasar Bontomanai (Borongloë) were registered as 62 women and 904 men.

this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.